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# AN ENCYCLICAL LETTER

OF

OUR MOST HOLY FATHER

# POPE PIUS VII.

TO ALL THE

## CATHOLIC BISHOPS.

TRANSLATED FROM THE LATIN ORIGINAL,

BY

*THE REV. BENEDICT RAYMENT, C. D. A.*

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TO

THE RIGHT REVEREND

# WILLIAM GIBSON,

*BISHOP OF ACANTHOS,*

THE FOLLOWING TRANSLATION

IS

DEDICATED AND INSCRIBED,

BY

HIS LORDSHIP's

MOST DUTIFUL SERVANT,

*B. RAYMENT.*

TO ALL OUR VENERABLE BRETHREN,

PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS,
HOLDING COMMUNION WITH THE APOSTOLIC SEE,

# POPE PIUS VII.

GREETING.

*Venerable Brethren, Health and Benediction.*

OUR ſilence, as it appears to us, has been ſufficiently protracted. Two whole months are now elapſed, months not free from ſolicitude and labour, ſince the Almighty hath been pleaſed to lay upon our ſhoulders the formidable burden of preſiding over his whole Church. We therefore feel ourſelves imperiouſly called upon, not ſo much through cuſtom, which has prevailed from the remoteſt antiquity, as by our long and ſincere regard for you, which is now ſo greatly increaſed, to addreſs you in this Encyclical Letter. A taſk, we can add, the moſt ſweet and delightful;—a duty, ſo peculiarly our own, that we find it declared and conſigned to us in theſe words of the Divine Oracles, *confirm your Brethren.*

Never was Satan more induſtrious *to ſeek us all, and to ſift us as grain*, than in the preſent days of tumult and calamity. Yet, can there be found one ſo blind, ſo inimical to us, not to have noticed and obſerved in theſe times of difficulties and ſufferings, as clearly as he obſerves other objects that fall more immediately under his ſenſes, that Chriſt hath verified to the letter his former promiſes, *that he ſhould pray for Peter, that his faith fail not.* Luke 12.

The wiſdom, the magnanimity, the unſhaken confidence of PIUS the SIXTH will fill with aſtoniſhment every future generation. We have ſucceeded to his Power, would to God we had ſucceeded to his Virtue, which the ſhock of adverſity, and the conflict of many and various calamities could neither deſtroy nor diminiſh. His bright example has brought to our recollection the faith and fortitude of that illuſtrious character St. Martin, from whom our See has derived ſuch immortal glory; his faith, in confirming and defending the truth; his fortitude, in ſhewing himſelf ſuperior to that accumulation of trials and ſufferings, which every where followed him *.

* The moſt inobſervant reader of ſacred hiſtory muſt recollect the many circumſtances in the life of the Ven. Pontiff St.

Driven in a moſt inhuman manner from his city and See, deprived of his kingdom, honours and fortunes, no ſooner had PIUS found a ſpecies of an aſylum, a place of ſome quiet and repoſe, than he is compelled to abandon it: and although ſo ſunk with age and infirmities, as not to be in a ſituation to ſtand or walk, he is brutally hurried away to a diſtant country, where a ſtill more

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Martin, which form an exact coincidence with the life and ſufferings of the late illuſtrious Pope, ſtill freſh in our memory.—With reaſon does his preſent Holineſs draw a ſpecies of parallel between the faith and fortitude of them both.—In the year 653 we find the implacable enemies of St. Martin, enemies alſo of the catholic faith, aſperſing his ſpotleſs character with their black and malicious calumnies; we behold them ſeizing on the Pontiff, who had been ſeveral months indiſpoſed, and who was then ſick on his couch. In this ſtate, they drag him from his See, they hurry him from priſon to priſon through crowds that were weeping over their Father; and with a refinement of malice, they ſucceed in protracting their cruelty, and the Saint's martyrdom; hoping thereby to make him recall his former deciſions. During this period, he writes ſeveral letters to his Clergy, replete with piety, argument and wiſdom, and, as Mr. Alban Butler remarks, in a ſtyle worthy the majeſty of the holy See. In the 7th the Saint begs of Almighty God, through the mediation of St. Peter, to preſerve the faithful ſteadfaſt and immovable in the orthodox faith. At length, after two years of the moſt abject and cruel ſervitude, this illuſtrious head of the Church, this favourite of Heaven, is permitted by the inſcrutable deſigns of Providence to finiſh a long career of ſufferings in want and exile, the 16th of September, an. 655.—The ſtriking parity will appear in the moſt evident light, if the reader will peruſe Brancadoro's funeral oration on the late Pope.

bitter exile awaits him, to crown the tragic ſcene of his ſufferings. In theſe diſtreſſing circumſtances, when the few that accompanied him were kept alive by the piety and liberality of individuals, when the horrors of ſolitude and infirmity were added to his other trials, the Venerable Pontiff invariably maintained a conſiſtency of character, he never forgot himſelf. His exalted mind was proof againſt every baſe attempt of his implacable enemies. Their dark deſigns could not deceive him; their threats could not deject, nor their promiſes elate him: no ſufferings, no dangers could ſubdue his undaunted and inflexible mind: no conſideration could force from his lips one word or letter, which did not confirm the ſentence of a moſt virtuous character in the Council of Epheſus: "that Peter exiſts to this day "in his Succeſſors, and will continue to "exiſt, and to exerciſe his diſcretionary "power, as muſt appear evident to every "ſucceeding generation." Act. 3.

But with what feeling gratitude, with what lively ſentiments of acknowledgment, ought we not to recollect the ſpecial favour of the Almighty, in then only freeing Pius from his accumulated ſufferings (for can the laſt ſcene of his life receive any juſter

appellation than a releaſe) when every obſtacle was removed, that could prevent the legitimate election of a Succeſſor? Bring to your recollection, Venerable Brethren, the fear, ſolicitude and ſuſpenſe with which our anxious minds were all agitated, when the Cardinals of the holy, Roman Church were all ejected from their ſeats; when ſome were confined in priſons, others menaced with death, and very many were neceſſitated to croſs the ſea in the moſt inclement part of winter; when all were plundered of their effects, all reduced to want, and ſeparated at great diſtances from each other, with the roads ſo intercepted by the enemy, that no communication, no correſpondence could be kept up, much leſs could they be permitted to go where duty or inclination called them. In this deſperate poſture of affairs, no hopes could be entertained of meeting to elect a Succeſſor, according to the ancient and received mode, ſhould any thing happen to PIUS VI., of whoſe precarious exiſtence we every day received freſh and alarming accounts.

But where is the man, who reſting on human wiſdom and aſſiſtance, could, in this forlorn ſituation of affairs, even hope for ſo happy an iſſue, as, by the ſingular mercy

of God, we have ſince experienced? Who could have imagined that the days of POPE PIUS VI. would have been ſo carefully watched over, and his life ſo far protracted *, till the far greater part of Italy was liberated from Gallic ſervitude, till his plans were properly matured for appointing a Succeſſor, and every thing prepared at Venice for aſſembling the Cardinals in Conclave, under the ſafeguard and protection of our moſt dear Son in Chriſt, Francis, the illuſtrious King of Hungary and Bohemia and Emperor elect of the Romans? What more convincing argument can be adduced, that vain and

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* It may, perhaps, be expected, that I ſhould add a word on a ſubject of more curioſity than moment, which has greatly divided, and ſtill continues to divide the ſentiments of the learned.—I mean the duration of the late Pope's reign.—At the coronation of every new Pontiff, it is uſual to admoniſh him of his mortality, by aſſuring him that he will not live to ſee the years of Peter; "non videbis annos Petri." The anſwer of Ganganelli on this occaſion will long be remembered: "non "eſt de fide,—this is no article of faith." To ſettle with any degree of certainty or preciſion dates ſo very remote, has at all times been accounted a very arduous undertaking. If the learned Mr. Alban Butler has given us the computations of others on this ſubject, in the life of SS. Peter and Paul, p. 407, he as clearly and explicitly has favoured us with his own ſentiments in a note p. 393 ibidem. In this he aſſerts that St. Peter ſat "25 COMPLETE years at Rome." This curious ſubject of enquiry and inveſtigation is ſtill open, & adhuc ſub judice lis eſt.

futile is every attempt to overturn the *houſe of God*, which is the Church built on Peter, a Rock not in name only, but in truth, againſt which *the gates of hell ſhall never prevail*, Mat. 16.—*as it is built upon a Rock.* Mat. 7.

To this day there never has appeared an enemy to the Chriſtian Religion, who was not alſo a declared enemy of St. Peter's Chair; but, as long as the latter ſtands firm, the former can neither be ſhaken nor overturned.—"By the ordination and ſucceſſion "of her Biſhops," as St. Irenæus clearly ſhews in his 3d book againſt hereſies, c. 3d, "all apoſtolical tradition in the "Church, all knowledge of truth deſcends "even to us: and this is the completeſt and "fulleſt argument to ſhew, that the one "and the ſame life-giving faith ſtill exiſts, "which has been carefully preſerved in the "Church, and delivered down in uninter-"rupted ſucceſſion from the time of the "Apoſtles to the preſent day."

Thus in our age, ſo particularly marked with calamity and miſery, have the enemies of mankind proceeded in their deſtructive plans. They have ſtrained every nerve to contaminate and corrupt with the poiſon of their falſe Philoſophy that true Philoſophy

(as the Chriſtian Doctrine is juſtly ſtyled by the Greek Fathers in particular) which the Son of God, the Eternal Wiſdom, brought down from heaven, and imparted to man. But, *it is written*; and the argument is beautifully drawn out againſt them by St. Paul: *I will deſtroy the wiſdom of the wiſe, and the prudence of the prudent I will reject. Where is the wiſe? where is the ſcribe? where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world?* 1 Cor. 1. — This, Venerable Brethren, we mention with the greater ſatisfaction, as the reflection affords comfort to our mind and ſtrength to our reſolution, never to ſhrink back from any labour or difficulty in the cauſe of that Church whoſe intereſts the Lord hath delivered and intruſted to our care; and at a time, when we were ſo far from deſiring ſo formidable an office, that we had not the moſt diſtant idea the choice would fall upon ourſelves. But *He will undoubtedly make us fit miniſters of the New Teſtament, to prove that all excellency proceeds not from ourſelves, but from the power of God.* Wherefore in this admonition I invoke all the zeal you poſſeſs, Venerable Brethren, in as much as this care and ſolicitude individually concerns you, to con-

ſpire with our united diligence and labours in promoting the intereſts of God's Church. Never ſuffer the prayer which Chriſt offered to his Father to eſcape your memory: *Holy Father, keep them in thy name . . . that they may be one, as we alſo are. . . . And not for them only* (the Apoſtles), *but for them alſo, who through their word ſhall believe in me: that they all may be one, as Thou, Father, in me, and I in Thee: that they alſo may be one in us.* John 17.

It is, in a more particular manner, our duty to hold and defend this unity, as St. Cyprian admoniſhes us, in his book on the unity of the Church, which the world examining and admiring, may believe *that you have ſent me*, as Chriſt continues to pray. Jeſus Chriſt, who is ever with us, and who never can be hidden from us, ſtrengthens and confirms our minds in theſe all-conſoling words: *Let not your hearts be troubled, you believe in God, believe alſo in me.* John 14. Reſting therefore on his promiſed aſſiſtance, with mutual alacrity and unrelenting endeavours let us earneſtly apply ourſelves to the grand work, the ſalvation of others.—The towns, cities, provinces and nations, after ſo many years of vexation and miſery, look up to us for ſome remedy, alleviation and

comfort, which can no where be found except in the doctrines of Jeſus Chriſt. Hence, to all that feel diſpoſed to reject or deny theſe truths, we have not the leaſt heſitation to propoſe the challenge of St. Auguſtine, lib. 83. queſt. "Let them produce ſuch ſoldiers as the chriſtian doctrine commands ſoldiers to be; let them ſhew ſuch governors of provinces, ſuch huſbands, ſuch wives, ſuch parents, ſuch children, ſuch maſters, ſuch ſervants, ſuch kings, ſuch judges, ſuch exact contributors and collectors of the public taxes as the chriſtian doctrine requires, which if they cannot effect, let them not bluſh to own, that the law of Chriſt, reduced to practice, muſt neceſſarily prove the ſalvation of the ſtate."

It is therefore our duty, Venerable Brethren, to run in to the aſſiſtance of our ſuffering fellow-creatures, to remove from their necks the heavy and galling yoke of evils, which now oppreſſes and threatens them, the very thought of which moves us to tears; *for Chriſt gave ſome paſtors and doctors, for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: till we all meet into the unity of faith, and of the knowledge of the Son of God.* Epheſ. 4. But, alas! ſhould any one

be influenced by any ſiniſter motive to deny his hearty concurrence in this glorious undertaking, how black, how enormous muſt be his crime!

We therefore, Venerable Brethren, pray, exhort and admoniſh you before all others, we command you alſo, not to become remiſs in your vigilant care, in your unabating efforts *to preſerve the depoſit of faith*, againſt which an open and a very alarming conſpiracy has been formed.—Admit no one into the miniſtry, intruſt no one with *the diſpenſation of the myſteries of God*, let no one hear confeſſions, or be allowed to preach, or exerciſe any eccleſiaſtical function, till you have warily examined and attentively ſcrutinized, *whether the ſpirits be of God* —I could wiſh we had not the melancholy ſelf-experience of this truth, that the preſent age is overrun with a hoſt of falſe apoſtles, *who are deceitful workmen, transforming themſelves into the Apoſtles of Chriſt.* 2 Cor. 11. *And unleſs* ſome antidote be provided againſt them, *I fear leſt as the ſerpent ſeduced Eve by his ſubtilty, ſo your minds ſhould be corrupted, and fall from the ſimplicity, which is in Chriſt.*

You muſt alſo attend to the well-being of the whole flock, in which Chriſt hath placed

you biſhops: but I am free to ſay, that children and youths have an additional claim to the vigilance, induſtry and labour of your paternal affection and benevolence. Theſe, in the moſt emphatic terms, are recommended to us by the example and by the prayer of Jeſus. Mat. 19. Mark 10. Luke 18. This neceſſity muſt appear in a ſtill ſtronger light, if you take the pains to reflect, that the very men, whoſe every effort has been directed to the ſubverſion and ruin of all diſtinction of property, either public or private, whoſe primary object has been to ſap and undermine every eſtabliſhed law, both human and divine, are intimately convinced, that their only proſpect of ſucceſs in their dark and nefarious plans, entirely depends on poiſoning and corrupting the tender minds of youth. They are not ignorant that theſe pliant tempers, like wax before the fire, can be moulded into any ſhape, and are ſuſceptible of every impreſſion: nor are they leſs convinced that young minds, which have received an early bias, and have imbibed certain prejudices, will prove tenacious to a degree of their firſt impreſſions, and will contemptuouſly reject every idea that ſeems to militate againſt theſe early inſtilled notions. Hence has the trite proverb

of the Divine Oracles paſt into general acceptation: *A young man according to his way, even when he is old, he will not depart from it.* Prov. 22. Do not then ſuffer, Venerable Brethren, *that the children of this world, be wiſer in their generation, than the children of light.* Examine with the moſt ſcrupulous attention to what men the riſing generation is intruſted in the different colleges and ſeminaries; of what tendency are the principles which are there inculcated, what the nature of their ſchools, and what of the profeſſors; let no circumſtance eſcape your obſervance. Keep at a diſtance ſuch as are *ravenous wolves,* ready to deſtroy the innocent lambs. And if, perchance, any ſhould have wormed themſelves into theſe eſtabliſhments, inſtantly baniſh and exterminate ſuch intruders, *according to the power, which the Lord hath given you to edification.* 2 Cor. 13.

To leave nothing ſhort;—the power, which you have received, ought in the firſt place to be exerciſed in counteracting the baneful influence of bad books. This the ſafety of the Church and State, of princes and individuals, which ought to be dearer to us than our own exiſtence, moſt poſitively requires. On this head our worthy Pre-

deceſſor, of happy memory, Clement XIII. in his apoſtolic letter, in the form of a brief, bearing date the 25th of November, 1766, addreſſed you at ſome length, and with great preciſion. But you are not only to ſeize upon, to deſtroy and burn ſuch books as deſignedly and profeſſedly attack the chriſtian doctrine, you are alſo to ſuppreſs, as much as in you lies, all ſuch publications as inſtil a more dangerous and mortal, becauſe a more hidden and inſidious poiſon.

"To diſcriminate theſe works, neither "long diſcuſſions nor ſubtil arguments are "neceſſary," ſays St. Cyprian, in his book on the unity of the Church. "The words "which our Lord ſpoke to Peter, are a "plain, eaſy and compendious proof..... "*feed my ſheep.*" The ſheep of Chriſt ought therefore to run to thoſe paſtures as moſt ſalutary, and to feed on thoſe excluſively, which the voice and authority of Peter point out and recommend: on the other hand, they ought equally to avoid all ſuch paſtures, as noxious and abominable, however pleaſing and faſcinating may be their appearance, which the ſame voice and authority proſcribe and condemn. And as many as ſhall remain deaf to this voice, muſt

no longer be enumerated among the ſheep of Chriſt.

In this cauſe, a cauſe of the moſt weighty moment, it is not for us, Venerable Brethren, to ſhew any connivance, to remain ſilent, or to act remiſsly. For, unleſs this unreſtrained licentiouſneſs of thinking, ſpeaking, writing, reading, be curbed and ſuppreſſed, we may indeed for a ſhort period appear to ourſelves ſecure, from the wiſdom, forces and tactics of experienced kings and generals; but, unleſs the cauſe be removed, unleſs the root be extirpated, (I fear to ſay, what muſt neceſſarily be ſaid) the growing evil, like a cancer, will increaſe and gain ſtrength; it will eventually overrun the world, and at laſt it will ſo rear its towering and vengeful head, that no armies, no encampments, no watches, no bulwarks will ever be able to repel, or to ſubdue it.

Is there amongſt us all, Venerable Brethren, one, who is not greatly affected with what the Almighty declares through the mouth of the prophet Ezechiel, iii. 17. *Son of man, I have made thee a watchman to the houſe of Iſrael, and thou ſhalt hear the word out of my mouth, and ſhall tell it them from me. If, when I ſay to the wicked thou ſhalt ſurely die, thou declare it not to*

*him . . . . the ſame wicked man ſhall die in his iniquity, but I will require his blood at thy hand.* This ſentence, I confeſs, agitates my mind both night and day, nor will it ever ſuffer me to act either timidly or negligently in the performance of my duty; and I here pledge myſelf, not only to accompany you as an aſſiſtant and promoter; I will place myſelf at your head, and I will ſhew myſelf your Leader, and your Prince.

We have ſtill another *depoſit intruſted to our care*, Venerable Brethren, which we muſt defend and maintain with the greateſt fortitude and perſeverance, the laws of the Church, by which her diſcipline is ſupported, and which are under her ſole controul. By the regular obſervance of this ſtrict diſcipline, piety and virtue have been known to flouriſh, and the Spouſe of Chriſt *is terrible as an army drawn out in battle array.* Moreover, to uſe the expreſſion of our Predeceſſor, Saint Zozimus, "by the ſtrict ob- "ſervance of the church-diſcipline the ſtabi- "lity of our faith is ſtrengthened and ſe- "cured." Epiſt. 7 ——There is nothing, I can ſay, more glorious, and at the ſame time more advantageous to temporal kings and princes, than the advice laid down to the Emperor Zeno by another of our Predeceſ-

ſors, St. Felix: "that they ſhould permit "the Church to enforce her own laws and "regulations, and ſuffer none to oppoſe "her....for it is a certain fact, that in "ſpiritual affairs, it is moſt ſalutary for "them to ſubmit to the laws of the Church, "and to make the temporal power obey, "rather than command the miniſters of "Chriſt."

Nor can we remain ſilent on the *depoſit* of the temporalities of the Church, which the holy Fathers, the Councils, and the Divine Oracles, ſtyle *ſacred poſſeſſions, conſecrated money, the ſupport of the ſaints, the property of God.* But what can we ſay on this head, Venerable Brethren, now that the Church is plundered and ſtripped of all her temporal riches?—We can only deſire of you to uſe your utmoſt endeavours clearly to elucidate, and forcibly to impreſs on the minds of all men, the very poſitive and very preciſe inſtructions of the council holden at Aix la Chapelle: "Whoever ſhall take away, "or preſume to take away, the donations "which the faithful may have contributed, "as an atonement for paſt ſins, or for the "honour of Almighty God, the decoration "of his temples, and the ſupport of his "miniſters, that man incontrovertibly per-

" verts the pious offerings of others, to the " manifeſt danger of his own ſoul." C. 97. tom. 4. Conc. Harduin. Col. 1423. As we have at leaſt equal reaſon with our Predeceſſor St. Agapitus to inſiſt on this head, let no one be ſo uncharitable as to attribute our ſolicitude for theſe worldly concerns, of which we are appointed *faithful and prudent adminiſtrators, to any luſt of lucre, to any temporal advantages, but to our juſt apprehenſion of God's judgments.*

All chriſtian kings and governors of cities know full well the ſituation in which they ſtand relative to the Church. They even glory in the appellation given them by the prophet Iſaiah, xlix. 23. of *foſter fathers* to the Church. Of conſequence they ought not to ſtand in need of any entreaties, exhortations, or admonitions. Their known faith, piety, juſtice, wiſdom and religion, fill us with ſuch lively hopes, and excite, to ſuch a degree, our expectations, that we cannot even harbour a doubt, but that they will immediately *give to God what belongeth to God*, and not ſuffer their religious ears to bleed with the bitter and ſtinging complaints of the Almighty :—*for you have taken away my ſilver and my gold; and my deſirable, and moſt beautiful things,* Joel 3.

We hope to ſee them rival the two illuſtrious Emperors, Conſtantine and Charles, whoſe juſtice and liberality towards the Church, have been ſo deſervedly celebrated. The former was heared to declare, that he knew ſeveral inſtances of nations, which, with their reſpective Sovereigns, fell to decay and periſhed, owing to their unjuſt dealings with the Church. On which account he left this ſtrict injunction to his children, and to all ſuch as ſhould be placed at the helm of the ſtate: "With all the plenitude of authority with which we are veſted, we prohibit in the name of God and through the merits of the Saints, all ſuch proceedings, and we ordain, that they neither commit themſelves, nor ſuffer others to commit any ſuch injuſtice; but on the contrary, that they ſhew themſelves moſt ſtrenuous advocates in defence of the churches of the Lord, and of his divine worſhip." Ap. Balut. Capit. l. 1. c. 3.

I cannot conclude this epiſtle, Venerable Brethren, without communicating to you the pungent ſorrow, and uninterrupted grief, which my diſtreſſed heart experiences in behalf of my dear children, the French, whoſe paroxyſms of infatuation and inſa-

nity, I am ſorry to ſay, have not yet totally ſubſided. There is nothing in this world, that I more earneſtly deſire, than to ſhed the laſt drop of my blood for that unfortunate people, provided only that their ſalvation could be effected by my death. But this exceſs of grief, we muſt allow, is greatly ſoftened and alleviated by the beautiful picture of your unparalleled fortitude, which is daily preſent before our eyes, and which thouſands of every age, rank and condition of life, have ſucceſſively laboured to imitate. Yes, ſo exalted have been their ſentiments, that they have choſen rather to expoſe themſelves to every inſult, to loſſes, torments, and death itſelf, ſooner than defile their ſouls with the indelible ſtain of an illicit and nefarious oath, ſooner than ſhew themſelves refractory to the deciſions and decrees of the Apoſtolic See. In effect, Venerable Brethren, if we have lived to ſee, on the one hand, the cruel *barbarity* of former ages renewed before our eyes, we have had the conſolation, on the other hand, to behold the *virtue* of the primitive Chriſtians exhibited to the world.—There is not a nation on the face of the globe, however remote, that is not the habitual ſubject of our paternal care and ſolicitude; at the ſame time,

we moſt ſincerely lament the misfortune of thoſe, who are ſeparated from us, and from the cauſe of truth, and we as earneſtly deſire to afford them every poſſible aſſiſtance.

It only remains, Venerable Brethren, to beg of you, by the mutual intereſt you take in the ſalvation of others, to unite your prayers with our prayers, that after this long and turbulent ſcene of confuſion be withdrawn, the Church may be permitted to enjoy the bleſſings of true peace, and may continue *to be built up walking in the fear of the Lord, and the conſolation of his holy Spirit;* that nothing henceforward may hinder us from forming out of all nations ONE FOLD, and ONE SHEPHERD. In the mean time we are happy in imparting to you, our moſt willing and zealous Co-operators, and to all your reſpective flocks, our apoſtolical benediction.

Given at Venice, from the Monaſtery of St. George, the 15th day of May, in the year of the Lord 1800, and of our Pontificate the firſt.

R. CARDINALIS BRASCHIUS DE HONESTIS.

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